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BUDDHA

AND

HIS DOCTRINES.

A

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BIBLIOGRAPHICAL ESSAY.

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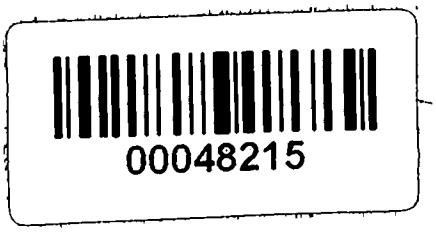

PREFACE.

In presenting the following Bibliography of Buddhism to the public, I am tempted to say a few prefatory words, to explain its origin, and the circumstances which led to its compilation.

My attention was not at first exclusively directed to this particular phase of Bibliographical study, but it grew, as it were, out of other work connected with Bibliography in general. When engaged upon this subject, I began to be specially attracted by Eastern Bibliography and particularly by everything bearing upon the Religions of the East.

At this point I consulted a very able judge on these matters and his advice encouraged me to carry out the attempt I had then only in idea, and of which the following pages are the result. In collecting materials for my Bibliography of Buddhism, I was greatly assisted by the access which I had to the invaluable stores contained in the British Museum. The authors to whom I am indebted are too numerous to set down, though I may name as my chief authorities Hodgson, Upham, Turnour, Hardy, Koeppen, St. Julien, Foucaux and Rémusat. I cannot refrain also from publicly expressing my thanks to Dr. Reinhold Rost, the learned Secretary to the Royal Asiatic Society, who not only allowed me the use of the Library of the Society, but also placed at my service his own rich collection of Eastern Literature.

It would have been a great satisfaction to me, could I have included in this undertaking a survey of the Bibliography of the other religions of the East, but circumstances forbade this—and also the publication of a larger work, of which indeed the present smaller attempt was originally meant to form a single chapter. Still even in this comparatively meagre form it is hoped that it may not be without a certain use to readers interested in these topics and to intending students. My labours also, so far, are of necessity imperfect—merely tentative—not exhaustive, having been completed within a given time and carried on, at an impracticable distance from India where of late years a great deal has been written in papers and periodicals emanating

from the Indian press, but which unfortunately are at present so scattered as to be unattainable except at a very long notice, and by means of great expense and trouble to a resident in Europe. One word respecting my brief introduction: no claims for originality are made for its contents, its single object being to render what follows easy of comprehension to persons unfamiliar with these subjects.

As my work has grown, so has grown my interest in it and although my present Bibliography is concluded I do not feel able to lay aside the study —yet the more I pursue it the more conscious I become of my own deficiencies in grappling with what remains to be done. Therefore I shall feel it a great obligation if those Oriental students better qualified than myself (and of these there must be many) will favour me with corrections, suggestions, or material of information of any sort to elucidate this particular subject of my research.

Leipzig, March 1869.

Otto Kistner.

BUDDHA AND HIS DOCTRINES

A

BIBLIOGRAPHICAL ESSAY.

Buddhism, the most widely spread religion of the East, was founded by Sâkyamuni (Buddha, Gautama) son of Suddhodana, king of Magadha; he is said to have been born at Kapila, near Benares in the 7th Century before Christ and received the name of Sarvârtha-Siddha, afterwards abbreviated into Siddhârtha. When quite a boy he was much inclined to meditation, and subsequently abandoning his wealth and position and running counter to the wishes of his father, he began to lead a religious life and, under the assumed name of Gautama, to teach and preach those tenets, which resulted in the foundation of the mendicant order of Buddhists. His leading doctrine, aiming at the destruction of Brahmanism, was that of the absolute equality of mankind, irrespective of caste; it very soon found favour and spread with rapidity throughout the whole of India. This fact will not appear strange, when we consider that the Brahmins had become utterly obnoxious by reason of their avarice, licentiousness and cruelty.

Gautama died it is supposed in the year 543 before Christ, but it was not until many hundred years after Christ that the Brahmins, whose opposition to the new faith had been both long and energetic, succeeded in driving it out of India, only however to become the religion of the millions inhabiting the adjacent countries of Tibet, Burmah, Nepaul, China, Japan, Siam, the Island of Ceylon and even Mongolia.

In India proper there are now no followers of Buddha, unless we may consider as such the Jainas, whose religion has however many features in common with that of the Hindus.

Buddhists see nothing in this world but endless misery, pain and affliction and they hold that salvation can only be obtained by thoroughly acknowledging this and endeavouring to acquire sufficient wisdom to enable them to approach to the wisdom of Buddha. They believe in a supreme being but not in an existence after death; they think however that by leading religious lives and obeying all the rules of their order as laid down by Sâkyamuni, they will be relieved of their existence in this world of woe and placed in that state of rest and quiet wherewith life ceases, — called Nirvâna *). Buddhists hold also the doctrine of the transmigration of souls and think that the punishment of sinners consists in their being re-born into this world again to pass through all the miseries of their former states. Buddha himself underwent a great number of transformations and the Jâtakas of Ceylon, of which we shall speak in our bibliographical part, record no less than 550 births.

Soon after Buddha's death, the necessity was felt for collecting the many teachings of Gautama, which till then had been promulgated orally only, and as dissensions began to endanger the new religion, it was decided that an attempt should be made to fix, for ages to come, a body of scriptures containing the exact words of their great reformer. Accordingly three convocations were held, at Râjagriha, Vaisâli and Pâtaliputra, the latter about 235

*) Of all Buddhist doctrines that of the Nirvâna presents by far the greatest difficulties and writers are at variance as to its interpretation. Barthélemy St. Hilaire as well as Burnouf and with them many others hold, that the Nirvâna is „l'anéantissement complet non seulement des éléments matériels de l'existence, mais de plus et surtout du principe pensant." Foucaux in his „Doctrine des Bouddhistes sur le nirvana" quotes a passage from a note of Râjendralâl Mittra's edition of the Lalita vistara to the effect that „le mot nirvana est invariablement employé pour indiquer la dernière récompense que tous les systèmes indiens promettent à leurs sectateurs, que ce soit le néant absolu, le répos éternel ou la jouissance des sphères supérieures."

years after Buddha's death, in the reign of Asoka, the well known protector of Buddhism, through whose agency Gautama's doctrines became known beyond the frontiers of India. After careful consideration and assisted by two of Buddha's principal disciples Kásyapa and Ananda, the religious canon was at last laid down and called „Tripitaka" or the threefold treasure. It is divided into three sections 1) the Sútras (or the discourses of Buddha) by Ananda 2) the Vinaya (containing works on morality) by Upáli and 3) the Abhidharma (or so-called Bye-laws) by Kásyapa, or Mahá-Kásyapa as he is often called to distinguish him from other Buddhists of the same name. The latter two divisions both containing works on dogmatic philosophy and metaphysics are frequently styled „Dharmas" (or laws) of the Buddhists, as they contain the essence of their faith.

As regards the language used in these early scriptures much doubt prevails; some believe them to have been written in Sanskrit, whilst others and to these belong nearly all modern investigators pronounce it to have been the Mágadhí (or Pali) language. During the persecution of the Buddhists, many books must have been lost, and from the scanty manuscripts which exist, it is quite impossible to form a correct idea as to what works really constituted the so-called Tripitaka.

According to Mr. Hodgson, who, during his sojourn in Nepaul, made great researches in Buddhist literature, the sacred scriptures of the Nepaulese originally consisted of 84,000 volumes, and although he himself doubts the correctness of this figure we may assume that the number was very considerable. Many of them, however, were probably of little value, and the number of Tantras intermixed, will no doubt in some measure account for the bulk of the collection. It will generally be found, that the sacred writings of the Northern Buddhists are more numerous than those of the South, a fact which is evident, from a glance at the collections of the Kanjur and Tanjur (the Tibetan version of the sacred books) and the Tripitaka of Ceylon. In examining the Pali scriptures (of Ceylon) the almost total absence of works not connected with religion will at once be noticed.

It would lead too far and be of little avail indeed to enumerate all the works from Nepaul, mentioned by Mr. Hodgson, we will only quote here from amongst them those he considers the most important, and those which are held in reverence up to the present time.

They are called the Nava Dharma or Nine Dharmas and comprise the following:

1) Prajná-páramitá. „The accomplishment of reason" or „transcendental wisdom" as it is generally called. This dharma, believed to have been composed in the first century of our era, is the principal work of Buddhist philosophy; its main features are the exposition of complete Nihilism: basis of Buddhistical creed.

On the Prajná-páramitá see Schmidt's articles in the „Bulletin" and „Mémoires de l'Académie de St. Pétersbourg" and Schilling de Canstadt's „Mahájánasútra." Eugène Burnouf has given the translation of a portion of the Prajná-páramitá in his „Introduction à l'histoire du Bouddhisme."

2) Lalita-vistara „The development of plays." The Lalita-vistara contains the history of Buddha and is considered to be the most reliable source regarding the life of the great reformer. It was written by one of the principal disciples of Buddha, immediately after his death and in accordance with the accounts of the life of Sákyamuni, as given by himself.

It was in small part translated from the Sanskrit into English by Bábú Rájendralál Mittra and from the Tibetan version into French by Ph. Ed. Foucaux.

3) Saddharma-puńdaríka. The so-called „White Lotus on the true religion." This work is similar to the Lalita-vistara but envelops the incidents of Buddha's life more in legend and fable.

It became first known in Europe through the translation of Eugène Burnouf under the title of „Lotus de la bonne loi" and the „Parabole de l'enfant égaré" of Ph. Ed. Foucaux, the latter being the fourth chapter of the Saddharma-puńdarika.

These are the three principal Dharmas: less importance is attached to the following:

4) Suvarna-prabhása. Explication of divers points of the Buddhist doctrine, very legendary and highly esteemed in Mongolia.

5) Saddharma-lankávatára. A work greatly resembling the Prajná-páramitá and which must have originated, as its name signifies, in Ceylon (Lanká), where it still exists, and whence it was introduced into Nepaul, Tibet, China and Mongolia.

6) Gańda-vyúha. A work containing supplications, thanksgivings and eulogies by Sakyamuni on Chenresik Vangchchuk, then Patron Saint and principally held in veneration by the Buddhists of Tibet.

7) Daśabhúmisvara. A work treating of the ten different degrees of perfection of a Buddha.

8 and 9) Samádhirája. On contemplations, and Tathágata-guhyaka a work on the perfection of a Buddha.

The early Buddhist literature is very extensive, and to the above may be added others to which equal importance is attached. These are the Abhidharma Sangitiparyaya and the Śáriputra-Abhidharma, both treating of morals and written by Śáriputra, the Abhidharma Dharma-skandapáda by Devaśrama, and the Abhidharmaprakaraña by Kátyáyaniputra.

The latter work is believed to have been laid down as basis at a Buddhist convocation in Kashmir. The opinion of each member of the congregation was added at the foot of the eight divisions of which it consits, and the work thus formed, called the Mahá-Vaibháshya, or Vaibháshya i. e. the complete exposition of Buddhism, comprising no less than 100,000 gáthás or verses.

The introduction of the Buddhist religion into Ceylon took place in the fourth Century before Christ. It was in the year 307 that Mahindo, an inspired follower of Gautama and son of the emperor Dhammásoka (Asoka) went to Ceylon, and through him the Tripitaka became known among the Singhalese. From that time till the reign of Wattagamini (104-76 b. C.) the Pitakattayan (the Pali translation of the Buddhist Tripitaka) was orally propagated as well as its commentary generally called „the Atthakathá" originally written in Singhalese by Mahindo himself, afterwards revised and in the 5th Century after Christ translated into Pali with the Pitakattayan by Buddhaghosa, a native of Magadha, and a man of profound wisdom and in eloquence considered almost equal to Buddha himself. With regard to the Tripitaka of Ceylon we must refer the reader to Mr. Turnour's examination of it in the „Journal of the Asiatic Society of Bengal." It is not printed, but exists in MS on talipot leaves under the name:

Pitakattayan (or Singhalese: Tunpitaka) and is divided into:

1) Winayapitaka, containing laws and regulations of the Buddhist priesthood and consists of:

a. Párájika } criminal code
b. Páchitiyań }
c. Mahá Waggo or Maha-Waga } Ecclesiastical
d. Chúla Waggo or Chulo-Waga } and civil code.
e. Pariwára—Recapitulation of the above.

To this section belongs the „Kammavákya" or Buddhist ritual, a work like many others of the Winaya little known, being for priests only. Another mysterious work is the Párájika which is read but to priests and to these only when the doors of the temple are closed.

The Kammavákya was translated into Italian in 1776 by order of Cardinal Borgia by Padre Maria Percoto (Missionary in Ava and Pegu) under the title of „Kammuva, o sia trattato della ordinazione dei Talapoini del secondo ordine detti Pinzi". This translation (Ms) is mentioned by Paulinus a S. Bartholomaeo in his Musei Borghiani Codices — Systema Brahmanicum and Examen historico-criticum. From this version, with the addition of commentaries on it by Cardinal Borgia, Prof. Adler has made a German translation of the Kammavákya, which will be found in the first volume of „Egger's Deutsches gemeinnütziges Magazin." It was translated into English by Clough, Gogerly and partly by Buchanan-Hamilton in his article „On the religion and literature of the Burmese", and a portion of it edited in Latin with the Pali text by Prof. Spiegel. Many Manuscripts of the Kammavákya are presewed in various European Libraries; there is one on palmleaves with Percoto's translation contained in the Library of the Propaganda.

There is a commentary (atthakathá) on the whole Winaya called the Samantapásádika with 27,000 stanzas, so that the whole consists of 69,250 stanzas.

2) Suttapitaka, consisting of:

a. Dighanikáyo or Dik-sangi

b. Majjhima-nikáyo or Medun-sangi
c. Sanyutta-nikáyo or Sanyut-sangi
d. Anguttara-nikáyo or Angotra-sangi
e. Khuddaka-nikáyo or Khudugot-sangi.

The latter section again consists of 15 works, among others the „Dhammapadam" or sentences attributed to Buddha. See Fausböll, Gogerly, Weber.

The atthakathá to this second portion of the Pitakattayan is called the Sumangala wilásiní and contains with the Suttapitaka 396,500 stanzas.

3) Abhidhammapitaka, containing:

a. Dhammasanganí
b. Wibhanga
c. Kathá-watthu
d. Puggalan or Pudgala-pragnyapti
e. Dhátu
f. Yámakan
g. Patthánan.

This section, including the commentaries thereon called Atthasáliniya, Sammowinodana and Sattaka consists of 126,250 stanzas.

As early as the year 65 after Christ, Buddhism is believed to have become known in China though its existence there as a religion belongs to a later period. The then Emperor of China Ming-ti (Han dynasty) was very desirous to embrace the new religion and for that purpose requested two Buddhist priests: Kásyapa-Matánga and Tchu-fa-lan to reside in China. It was through them that one of the original works, the Lalita vistara was translated into Chinese under the title of „Fong-teng-pen-ki-king." There are, however, three other translations, one called „Pou-yao-king" by Fa-hu finished in 308. Another was begun about 652 by Jitchao under the Emperor Kaotsong (Thang dynasty) and bears the name „Fang-kouang-ta-tchoang-yen-king" whilst the fourth version is the" Chiu-thong-yeou-hi."

The translation of the Saddharma-puńdarika was made in the year 403 by Kumárajiva a Buddhist priest of Kutche under the title: „Miao-fa-lien-hoo-king". To the Saddharmalankávatára which bears the Chinese name of „Leng-kia-king" a commentary was added by a Chinese teacher named Wen-hi.

The first translation of the whole Tripitaka was written under the Tsin dynasty in 418 after Christ and is divided like the Original in Sútras, Vinaya and Shastras or king, liuh and lun. The version, however, now in use in China dates from 695. One of these translations contains the enormous number of 5586 volumes, of which 3690 belong to the Sútras, 560 to the Vinaya and 1336 to the Abhidharma.

With the return of Fa Hian, the well known Chinese pilgrim, a great amount of information was brought to China and with Hiouen Thsang, who returned in 645 and who, during his journey through India, Ceylon and Tibet had collected a vast number of manuscripts, an endless translation of Buddhist works ensued. At that time the Prajná-páramitá was in existence in China under the name of „Kin-kang-pan-jo-po-lo-mi-ta-king" and this was the work, which above all others Hiouen Thsang wished to revise. In the year 661 however he is said to have completed an entirely new translation consisting of 120 volumes, and called it: „Ta-po-je-po-lo-mi-to-king." An abridgement of the Prajná-páramitá was written by Kumárajíva and from his version the Rev. S. Beal, has translated the part, called the „Vajra-chhediká" or Diamond Sútra. Hiouen Thsang translated in addition to the work above mentioned a great number of others, among which are the Buddha-Bhúmi Sútra (Fo-l●king) and the Bodhisatvapitaka Sútra (Pu-sa-tsang-king). For the extensive Chinese Buddhist literature see St. Julien's Renseignements bibliographiques (Journal asiatique 1847), his Concordance Sinico-Sanscrite (Journal asiatique 1849) and Wylie's Notes on Chinese literature.

Through China, Buddhism became known in Japan and Siam and we find the great Buddha there in the former as Budsdo in the latter as Phra-khodom or Somana-khodom, the two principal names from among ten bestowed upon him. The Tripitaka of Siam consists of 42 works or 3683 volumes and is called the Trai Bidok. Another work frequently alluded to is the Trai-phum, a modern work compiled in the year 1784 by nine Buddhist priest from the principal Pali works and is likewise called the „Loka-wini-chaiya-katha" i. e. Account of the three worlds.

Into Tibet Buddhism is supposed to have been introduced in the 7th Century during the reign of Srongtsan Gampo (born 627) to whom is generally attributed an historical work under the name of „Mani-kabum" or a hundred thousand precious commandments.

The great collections of the Kanjur (or Kah-gyur) and Tanjur (or Stan-gyur) were translated into Tibetan in the 8th and 9th Centuries and printed by order of the Emperor Mi-Wang in the monastery of Narthang near Tesha-lung-po between 1728 and 1746. The Kanjur consists of 100 volumes in oblong-folio and contains 1083 treatises, the Tanjur with nearly 4000 treatises forms 225 volumes. The matter, however, is not so enormous as one might feel inclined to think, because of the type, especially of the first edition, being a very large one.

Other editions of 102 and 108 volumes were printed at Derghi near Lassa, and at Peking. Being very bulky, they are very expensive and not often met with, although there is no permission to be first obtained for the purchase of a copy as in Mongolia, where either the Dalai-Lama or the Emperor of China must give their consent. Prof. Max Müller mentions in his „Chips from a German Workshop" that a copy of the Peking edition of the Kanjur, published by command of Khian-Lung was sold at £ 600.

The Kanjur being the Tibetan version of the Tripitaka contains the Vinaya (Dulva) the Sûtras (Do) and the Abhidharma (Chhosnonpa) and is often called the „De-not-sum" whilst the Tanjur is the collection of a vast number of miscellaneous works, partly commentaries on the Kanjur.

An abridgement of the Kanjur is said to be in existence under the name of „Lahorim" or Lam-rin-chen-po, written in the 13th Century by Tsong-kha-pa. It was translated into Latin by Padre Desideri during his residence at Lassa in 1717 and is supposed to be in the library of the Propaganda at Rome.

Complete copies of the Kanjur and Tanjur are, we believe, in possession of the libraries of the Imperial Academy of St. Petersburgh, the Royal Asiatic Society, the India Office and the British Museum in London. On account of its clear type the copy of the India Office deserves particular notice, whilst the copy of the British Museum is printed in red and almost unfit for study. The Asiatic Society of Paris possesses the Kanjur only.

The principal books of the Kanjur are:

1) Dulva (Vinaya) in 13 volumes, treats principally of morality and discipline, and contains several legends relating to the life of Sakyamuni.

2) Sher-chhin (Prajnâ pâramitâ) in 21 volumes, or „transcendental wisdom", consists of six works, all of them highly estimated and is in reality the text-book of the Buddhists of Tibet.

   It was originally compiled in Sanskrit by Kâsyapa, (tib: Hod-srung) and translated into Tibetan by Ye-shes-de, Jinamitra and Surendra Bodhi. An edition in the Tibetan language was printed at Leipzig 1835. See in the bibliographical part under „Btschom-ldan-adas etc."

3) Phal-chhin (Buddhavata Sanga) in 6 volumes. „The association of Buddha" Moral doctrines and principally legends and eulogies on Sâkyamuni and other Buddhas.

4) Kon-tseg (Ratnakûta) in 6 volumes. „The heap of gems" a collection of doctrines and legends partly in the form of dialogues between Gautama and his disciples.

5) Do (Sûtras) in 30 volumes, or „Aphorisms" consists of 76 different works on metaphysics, morality, prayers and hymns.

This section contains the following important works: a) The Lalita-vistara, under the name „Rgya-tcher-rol-pa" forms the second volume of this section, and was first translated in the 9th Century by the Indian Pandits: Jinamitra, Dana-shîla and Muni-varma, aided by the Lotsava (interpreter) Bande-ye-shes-de. See Foucaux. b) The Dsanglun, a collection of legends translated into French by Ph. Ed. Foucaux and into German by I. J. Schmidt. There is likewise a Mongol version in existence under the title of „Üligärün-Dalai" (the sea of parables) of which four are contained in Kowalewsky's Chrestomathy and of two of them translations are given by Prof. W. Schott in „Lehmann's Magazin für die Literatur des Auslandes. 1838." c) The Saddharma-puńdarika, forms the seventh volume of the Do-section and appears under the name of „Dam-pahi-chhospadma-kar-po" translated by Surendra and Ye-shes-de. The Tibetan version of the Gańda-vyûha which is also contained in this section, was translated by Shakya Prabha and Ratna Rakshita and is called the „Za-ma-tog-kod-ha"

6) Nyang-das (Nirvána) in 2 vols. The doctrine of the cessation of existence with particular reference to Buddha's deliverance from life, on his death, funeral and relics.

7) Gyut (Tantras) in 22 volumes. Collection of works on mystics and mystical worship.

The main work of this section is the „Kála-chakra" or circle of time, treating of the religious system of the same name, which was introduced into India and from there into Tibet in the 10th Century. A more detailed description will be found in Csoma de Körös' and H. H. Wilson's articles published in the „Asiatick Researches Vol. XX." and in the „Journal of the Asiatic Society of Bengal Vol. I." in Feer's „Textes tirés du Kanjur" and Schmidt's „Index zum Kanjur."

The Tanjur consists of:

1) Gyut. This is, like the so-called section of the Kanjur, a collection of Tantras comprising 87 volumes or 2640 different works, all of them mystical: on charms, on the worship of evil spirits, magic, rites and on supernatural faculties.

Among these works we may mention the 52 commentaries on the „Dus-kyi-khor-lo. (Kála Chakra), which occupy the first five volumes of the Gyut-Section.

2) Do. This section, consisting of 138 volumes bears a very miscellaneous character: it consists of works partly complete in themselves, partly of commentaries upon others contained in the Kanjur. This section is not even exclusively devoted to Buddhism, but contains as well works on grammar, rhetories, logic, alchemy, pharmacy, and medicine as on gen eral literature. Even translations of the Meghadúta and the Amarakosha are contained in it.

The first 16 volumes contain commentaries on the Sher-chhin (Prajná-páramitá) of the Kanjur. See Csoma de Körös' article on the Tanjur in the „Asiatick Researches Vol. XX."

In Mongolia the sacred scriptures were first translated from their Tibetan version. They comprise the entire Kanjur and Tanjur and form together with an incorporated mythological work of 12 volumes called the „Yoem" in all 240 volumes. The most important work of the collection is in that country considered to be the Lankávatára (Langka-durajiraksan sondur). It is said to have been translated by a Tartar named Tschi-la-wa-mi-ti-li (afterwards called Pi-lan-na-chi-li) not however from the Tibetan or Sanskrit either, but from the above Chinese version the „Leng-kia-king." The Prajná páramitá and Gańda-vyúha appear under their Mongol names as the „Kan-tho-phan-jo-king" and the „Yudjagan-youkiyal-tu-sandur," the Dsanglun as „Üligärün Dalai" or „Mädägätäi Mädägä-ügäi-ji-ilaghuktschi."

In Burmah, where Buddha is known under the name of Jina the Buddhist books exist as the „Bedagat" and are divided into Wee-nee or disciplines (5 books). Thoke-tan, the instructions (3 books) and the A-be-de-ma or metaphysics (7 books). The first translation is said to have been written about 85 before Christ, besides this there is an edition in Pali in existence and another one in Pali with Burmese translation and a commentary thereon. A copy of an edition of the Bedagat from Pegu on palmleaves is described by Paulinus a S. Bartholomæo in his „Musei Borghiani Codices" in „T. Ch. Amadutii Alphabeta Barmanorum (Rome, 1787)" and by Melchior Carpanus (Osservazioni sopra i due libri Barmani in foglie d'arbore). A complete set of the Pitakattaya, in Pali (Burmese character) has recently been added to the India Office Library.

Amongst the extensive Buddhist literature of Burmah, which for the most part consists of translations from the Pali, we must mention here, the „Malalengara" or record of Buddha's life (See Bennett) and the „Boodha Wengtsa" or Annals of Buddha, and besides these the 510 so-called Dzats or tales similar to those of the Pantschatantram. Each of them gives an episode of the life of Gautama or an account of his former transmigrations related by himself, disguised as prince, poor or rich man, or animal and so on. The latter ten are the most important and the most popular ones of the collection, especially the History of Zanecka, king of Mithila (printed in Burmese at Rangoon) and the story of Nemi, son of prince Mingga-dewa. A description of them will be found in Bigandet's „Life of Gaudama."

After this sketch of Buddhism, which, though small and of no pretension, may perhaps, to some extent serve the purpose of an introduction, we proceed to the principal part of this little work, the Bibliography.

PART I.

GENERAL WORKS.

As nearly all works relating to China, Ceylon and Tibet, treat more or less of Buddhism, it would form too extensive a work and be of little use to the student, to give an enumeration of all of them. Consequently many books are omitted, which only treat incidentally on the subject. We limit ourselves in this part of our bibliography to the more important works and those which are frequently referred to and an acquaintance with which is requisite for the study of Buddhism.

ALLEN. — India ancient and modern, geographical, historical, political, social and religious. By DAVID ALLEN. 8vo. pp. XII, 618. *Boston*, 1856. 14*s.*

ALPHABETUM Barmanum seu Bomanum regni Avae finitimarumque regionum. (Auctore MELCHIORE CARPANI.) 8vo. *Romæ*, 1776.

ALPHABETUM Barmanorum seu regni Avensio. editio II. 8vo. *Romæ*, 1787.

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The above fables are taken from Yu-lin or forest of Similitudes, a Chinese work in 24 volumes, containing extracts from 400 purely Chinese works and 200 others translated from the Sanskrit. See Dr. ROST'S article in the first volume of SUMMER'S „Chinese and Japanese Repository."

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Account of the life and travels of the famous Chinese Hiouen-Thsang, who on his return to China brought with him much information about India and the adjacent countries as well, as about Buddhism itself. Dr. HALL, in his preface to Subandhu's Vásavadatta (published in the Bibliotheca Indica) gives an analysis of the Harshacharita, in which work numerous statements made by Hiouen-Thsang are corroborated. See also on this subject Prof. COWELL'S notes in the new edition of „ELPHINSTONE'S History of India".

See ECKSTEIN — BARTHÉLEMY ST. HILAIRE'S articles in the „Journal des Savants" 1857. (June, July, Sept.); 1859 (Jan. Feb.) — MAX MÜLLER'S „Buddhism and Buddhist Pilgrims". — SCHIEFNER'S review in the „Mélanges asiatiques". Vol. II. 1865.)

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KALA CHAKRA. See CSOMA DE KÖRÖS.

KALA CHAKRA is the name of a religious system, which, in the 10th Century of our Era, was introduced into India and thence found its way to Tibet. An exposition of this system is given in the work bearing the same name, which is contained in the Gyut section of the Kanjur. Of the many commentaries thereon we mention that of Padma Carpo (in Tibetan) under the name of „Origin of Religions", which is contained in the Tanjur.

KALPA SUTRA AND NAVATATVA. See STEVENSON.

KAMMAVAKYA. See ADLER — CLOUGH — GOGERLY — SPIEGEL.

The Kammavakya is the famous Ritual of the Buddhist Priesthood, little known, however, beyond the range of Buddhism.

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MAHAJANASUTRA (or Prajnâ Pâramitâ). See SCHILLING DE CANSTADT — SCHLAGINTWEIT — SCHMIDT.

MAHAVANSO. See TURNOUR — UPHAM.

„The title of „MAHAVANSO" which means literally the „Genealogy of the Great" properly belongs only to the first section of the work, extending from B. C. 543 to A. D. 301 and containing the history of the early kings, from Wijayo to Maha-Sen, with whom the Singhalese consider the „Great Dynasty" to end. The author of this portion was Mahanamo, uncle of the king of Dhatu Sen, in whose reign it was compiled, between the years A. D. 459 and 477 from annals in the vernacular language then existing at Anarajapoora.

The sovereigns who succeeded Maha-Sen are distinguished as the „Sulu-wanse" or lower race. The story of their line occupies the continuation of this extraordinary chronicle, the second portion of which was written by order of the illustrious king Prakrama Baha, about A. D. 1266. The narrative was continued, under subsequent sovereigns, down to the year A. D. 1758, the latest chapters having been compiled by command of the king of Kandy, Kirti-Sri." Sir EMERSON TENNENT'S Ceylon.

There is a commentary to the Mahâwanso, consisting of 329 pages likewise written by Mahanamo.

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The above catechism (Sha-mi-lu-i-yao-lio) of the Shamans or Chinese priests of Buddha, was compiled by Choo-hung and Hung-tsan and printed at Canton in 1763. It comprises ten laws, an examination of which, every one who intents to become priest will have to go through, provided his having completed 20 years of age. Should he desire, he will then be given the remaining rules and regulations of Buddhist law, forming the second part of the catechism and which will afford him to attain the highest grade of priesthood: the office of a „Bhaga".

A German translation is contained in the „Zeitschrift für historische Theologie." Vol. IV. (1834.) — See also „Asiatic Journal and Mthly Reg." Vol. VI. (1831.)

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